

Meetness for the Heavenly Glory & just Reason for Thanksgiving unto GOD.

A F U N E R A L
S E R M O N

Occasion'd by the much lamented

D E A T H

O F

Mrs. *Mary Dolins,*

W H O

Was Born *February 2. 1703.* and Died *February 15. 1719.*

With a Brief

A C C O U N T

O F

Her Exemplary Character.

By *DANIEL MAYO, M. A.*

The Second Edition. K

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T O

Mrs. C O O K E,

M A D A M,



WHEN I complied with their Request, in publishing the following Discourse, to whom I am so much obliged, that I ought to regard their Desires as Commands, I hoped it would not be displeasing to you, in this manner to present to your View, what the Providence of God would not allow you to hear, when delivered from the Pulpit. I am perswaded the proper Notion of the Heavenly Glory, as the *Inheritance of the Saints*, will recommend it greatly to your Esteem and Delight, who in a Course of many Years have shewed a great Love to Holiness: And I doubt not, but it affords you vast Pleasure

DEDICATION.

to think of being for ever with the Saints *in Light*; many of whom you have so well known, and so intimately conversed with; yea, was nearly allied to, by Affinity and Consanguinity here on Earth.

Besides, you are no Stranger to that thankful Life and Temper I have endeavoured to recommend. You have indeed the greatest Reason for Thanksgiving, having long known by experience what *Meetness* for Heaven meaneth, and, together with this, been favoured with Temporal Blessings above many. Permit me, Madam, to stir up your grateful Mind by way of Remembrance. How eminently did the Providence of God care for you in your younger Days; and of your self and Family, when it seemed good to him, to take from you and your Children a very excellent Christian, and one of the best of Husbands, and best of Fathers? It was not many Years after this melancholy Providence, before your only Daughter was disposed of to a Person whose Worth and Usefulness, in many Stations, is so well known to many others besides your self, that I need not publish it in this Place. Most remarkable hath the Care and Kindness of Providence been manifested to all your worthy Sons, in preserving their Lives, when in imminent Dangers, by Voyages at Sea, and travelling in forreign Lands; God hath prospered them eminently in their worldly

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Affairs, and not only entrusted, and, I hope, blessed them with great Estates, but made them greatly useful in Posts of Honour, and Trust at Home and abroad.

You have often been congratulated by your Friends on account of these Things; and now, when many are condoling with you the Loss of a most desirable Grand-Child, if it would not seem indecent, I would beg leave to congratulate you on this Occasion: That one descended from you is advanc'd to far greater Honours, and possess'd of much better Treasures than are to be enjoyed on Earth; it is indeed in another Country, but a better Country than we inhabit; and she will not return to you, or her immediate Parents any more, as some of your Children have done after many Years Absence; not that you shall be for ever parted; for you and they are going unto Her. And thus you know *David* comforted himself after the Death of his Child, *I shall go to him, but he shall not return to me.*

I am perswaded many, whilst they read the just, tho' imperfect Character of your pious Grand-Daughter, will think upon the Apostle *calling to Remembrance* in his Epistle to *Timothy, the unfeigned Faith, which dwelt first in his Grand-Mother and Mother*, and thereupon not wonder I have thus presented unto you, what I have said of Her; in which, as I was careful to say nothing but the Truth, tho' I could not say all that might be truly said;

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laid; so I will not offend you, Madam, by saying any Thing of your self that may look like Flattery: but because I can do it without any Dissimulation, I therefore must beg leave to subscribe my self,

Madam,

Your very much obliged

and obedient Servant

Daniel Mayo.



Colos-



COLOSSIANS I. V. 12.

*Giving Thanks unto the Father,
which hath made us meet to
be Partakers of the Inheri-
tance of the Saints in Light.*



THESE Words, which relate to the Duty and Reason of our Thanksgiving unto God, may possibly be thought improper for the Foundation of a Discourse on a *Funeral* Occasion, which is always solemn and awful, and commonly very mournful and melancholy: but if we consider tis the Duty of Christians, *to rejoyce evermore, and in every Thing to give Thanks* (a); and their Happiness, that when they are *troubled on every Side, yet not distressed*; and when *perplexed, yet not in Despair* (b); and also that it is one of the Paradoxes of a Christian's Life, that when they are *sorrowful, yet they are always rejoycing* (c); it will appear there is no Impropriety in the Subject of our present Meditation; especially when we consider also her *just Character*, whose Death

(a) 1 Thes. 5. 16. --- 18. (b) 2 Cor. 4. 8. (c) 2 Cor. 6. 10.

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is the Occasion of it ; from whence it will appear what good Reason there is to conclude, that she was fitted for, and is now admitted to the *Inheritance of the Saints in Light*. Moreover, we may observe from the Words that immediately preceed my Text, that the *Colossians*, when *St. Paul* wrote this Epistle to them, were in afflicted Circumstances ; wherefore he prayeth for them, that *they might be strengthened with all Might according to God's glorious Power unto all Patience and Long-suffering*, to which he addeth *Joyfulness* also. Then come in the Words of my Text, in which the Apostle doth express his Thankfulness, with the great Reason thereof, which is sufficient Cause of Thanksgiving unto God in all Conditions, namely the *being made meet to be Partakers of the Inheritance of the Saints in Light*.

The Apostle directeth his Thanksgiving unto God, who alone is *worthy* to be praised, and *greatly* to be praised, and *daily* to be praised, and is *exalted above all Blessing and Praise* (a). God only is the Object of all religious Worship, of which Praise and Thanksgiving is a great Part ; giving Thanks saith the Apostle to *the Father*, i. e. to God the Father, not excluding, but including also God the Son, and God the *Holy Ghost* ; which must be owned by those who duly consider our infinite Obligations to the Son of God, in whom, as it follows after my Text, *we have Redemption through his Blood*, and who hath purchased the heavenly Inheritance for his Followers ; and also to the Holy Ghost, by whose immediate Operations of Grace we are made meet to be Partakers of it. It is commonly and truly said, that all the Operations of the Deity *ad extra*, are the Operations of all the three Persons in the Godhead, whatever be the Distinction and Order of

(a) Psal. 18. 3. and 48. 1. and 72. 15. Neh. 9. 5.

their *Subsistence*, in which the *Father* is first, according to which the divine Operations are ascrib'd *first* to him, and so our Prayers and Praises are to be directed *unto* the Father *through* the Son, by the Holy Ghost; and also may be directed very properly to the Father *and* the Son, *and* the Holy Ghost.

God is the Object both of our Thanksgiving, and our Prayer, as *the Father*, and as (a) *our Father*, *our Father which is in Heaven*; and therefore is he *our* God and Father, because he is the *God and Father* of our Lord Jesus Christ, as God-man; and so the only Mediator between God and Men: and how very proper is it to think upon the blessed God, under this Notion and Relation to us of a *Father*, when we give Thanks for being made meet to partake of the *Inheritance* of his Children, who have receiv'd the *Adoption of Sons*, and are *begotten again to this Inheritance* (b)? What is further needful to explain the words of my Text, will fall under Consideration in Discourfing on this doctrinal *Proposition*. That Meerness for the heavenly Glory is a just Reason for Thanksgiving unto God.

The Method in which I shall treat of this Subject is this.

- I. To consider the Description here given of the heavenly Glory, viz. *The Inheritance of the Saints in Light*.
- II. To enquire what we are to understand by a *Meetness* for the heavenly Glory, or being made meet to be *Partakers* of this Inheritance.
- III. To shew how it appeareth to be just Reason of Thanksgiving to God, to be made meet for this heavenly Glory. And
- IV. To conclude all with such Application, as is fuitable to the Discourse it self, and the Occasion of it.

(a) John 20. 17. (b) 1 Pet. 3. 4.

B

I. Let

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I. Let us consider the Description here given of the heavenly Glory. viz. *The Inheritance of the Saints in Light.*

I think it will admit of no Controversy, whether the *Apostle*, by this Phrase, doth mean the heavenly Glory, or future Felicity and Blessedness of the other World and State. The Gospel of our Lord and Saviour, which giveth us the Promise of this future Blessedness and Glory, aboundeth with various Expressions to describe unto us the Nature of it, so far as is needful to excite our earnest Desires, and strenuous Endeavours to obtain it. I shall confine my self to this Description only which my Text doth give, and we may observe that every Word is emphatical.

1. The heavenly Glory is called an *Inheritance*; agreeable to which are many other Places or Passages of holy Scripture; as when we read of our *Predestination to an Inheritance*, or *obtaining an Inheritance*, being *predestinated thereto* (a); of our being *begotten again to an Inheritance incorruptible, undefiled, which fadeth not away, and is reserv'd in Heaven for us* (b); of being seal'd with the holy Spirit of Promise, which is the *Earnest of our Inheritance* (c); the *Promise of an eternal Inheritance* (d); and the *Reward of the Inheritance* (e). In those several Expressions there seemeth to be an Allusion to the Inheritance, or *Portion* of the Israelites in the Land of Canaan, which was a Type of Heaven, that was divided unto them by the Command, and according to the Direction of *their God*. Moreover the proper Notion of an Inheritance is this, it is the *Portion of Children*, the last and best Thing given them by their Father; and as they are the Children of God, by Regene-

(a) Eph. 1. 11. (b) 1 Pet. 1. 3, 4. (c) Eph. 1. 13, 14. (d) Heb. 9. 15. (e) Colos. 3. 24.

ration and Adoption, to whom this Inheritance doth belong, so, if *Children then Heirs (a)*, *Heirs of the Kingdom (b)*, *Heirs of Salvation (c)*, *Heirs according to the Hope of eternal Life (d)*, *Heirs of God, and joynt Heirs with Christ.*

This *Inheritance* of Children differs greatly from the good *Maintenance* they have from their heavenly Father during their *Minority*; and 'tis the *Donation* of free and rich *Grace* to them, that are freely and graciously made the Children of God, who were by *Nature the Children of Wrath, even as others (e)*, and this is *sure to all the Seed*, which may be one Reason why it is called a *Reward*, a *Reward of Grace*, and not of *Debt*, according to the Apostle's Distinction, *Rom. 4. 4.*

2. This heavenly *Glory* is the *Inheritance of the Saints*; an *Inheritance among those that are sanctified (f)*, of such as are *called* to be Saints, and are really made Saints; who are *actually* sanctified, and shall be *perfectly* sanctified, before they can take the Possession of this Inheritance. This Part of the Description of the heavenly *Glory* may be consider'd (1) As *limiting* this Inheritance unto those who are qualified for it. So that none have a Title to it, nor shall have the Possession of it, but such as are *internally* qualified, or made meet to be Partakers of it. None therefore should deceive themselves, by depending upon *external* covenant Relation to God as his Children; for unless we are *renewed* and sanctified in the *Spirit of our Minds*, and do *purify our selves, as God is pure*, our hopes of this Inheritance are vain; vain Hopes indeed; groundless and fatal Mistakes and Presumptions. (2) As *denoting* to us something of the Greatness of this future Blessedness. And

(a) Rom. 8. 17. (b) James 2. 5. (c) Heb. 1. 14. (d) Titus 3. 7. (e) Eph. 2. 3. (f) Acts 26. 18.

how great is that good which God hath laid up for them that fear him, and put thir trust in him before the Children of Men! For them that are sanctified! This Inheritance of the Saints must certainly be holy and undefiled, and so is suitable to holy Souls, and delightful to them that love Holiness, as the most excellent, and therefore the most amiable Thing. This is such an Inheritance as they may take full Delight in with Safety and Satisfaction; it is an Inheritance among the Saints, what all the Saints shall share in, be Partakers of, and is sufficient to make them all happy. And how great is this Circumstance of the heavenly Glory, to be joyn'd to the Company of all the Saints, perfectly freed from all Impurity and faulty Imperfections! O blessed Day! when we shall be joyned to the happy Society of perfected Saints, when there will be perfect Harmony and compleat Felicity. We must needs be happy if we shall be where all the Saints are, and where none but Saints are, and these shall be perfect Saints too. Especially if you add,

3. *These Saints will be in Light. The heavenly State and Glory is describ'd many ways in Scripture, and very properly by a State of Light. There is no Night where they are, they need no Candle, neither Light of the Sun; for the Lord God giveth them Light (a). This denoteth one or both of these Things; The perfect Knowledge, and perfect Joy of the Saints in Heaven. Then will the Light of Knowledge be perfect; here we know but in part, we see through a Glass darkly; but then Face to Face: Now we know in part, but then shall we know, even as also we are known (b). And 'tis no wonder, that while we understand but as Children, we speak and act like Children too, wrangling and even quarrelling some-*

(a) Revel. 22. 5. (b) 1 Cor. 13. 9, 12.

times about what we know very little of: O happy Time, when we shall have put away *these Childish Things*! Then will there be perfect Joy and Happiness in the Light of God's Countenance; *We shall behold his Face in Righteousness, and be satisfy'd with his Likeness* (a): We shall be in his Presence, where there is Fulness of Joy, and Pleasures for evermore (b). In the heavenly State, there will be pure, unmixed, and eternal Joys; in this Light we shall see and enjoy Light, and that for ever and ever.

II. I propos'd to enquire what we are to understand by a *Meetness* for the heavenly Glory, or being made meet to be Partakers of this Inheritance.

The Greek Word † will admit of various Significations, * such as Aptness or Fitness; and sometimes a Capacity or Sufficiency: Yea, and sometimes a *Worthiness*; and the *Rhemist* and *Vulgar Translation* render my Text thus; *Who hath made us worthy to be Partakers of the Inheritance, &c?* From whence the *Papists* would ground their Doctrine of Merit on this Place; but without any Reason, if we consider what is properly imply'd in the very Notion of an *Inheritance* (as before) and what is further to be observ'd to understand this Expression aright. If the Words were thus rendered, *Who hath made us capable to be Partakers &c*, then it would include in it, the preparing this Kingdom and Glory by the Father from the Foundation of the World (a); and his predestinating some thereto, according to the Counsel of his own Will (b); his eternal good Pleasure to give this King-

(a) Psal. 17. 15. (b) Psal. 16. 11. † *ἡμετέρας*. * The other reading, viz. *καλέσας* who hath called you, for *ἡμετέρας* who hath made you meet, is contrary to all the old Versions, the Syriack, Arabick and Vulgar, and all the Greek Scholiasts, and therefore not to be admitted as a various Lction. *Whitby in loc.*

(a) Mat. 25. 34. (b) Ephes. 1. 11. (c) Luke 12. 22.

dom(c); and also this would take in all that the Son of God and our Redeemer hath done, and suffer'd to remove the Obstacles that lay in our Way to this Glory; which, if they had not been remov'd, would have render'd it impossible that we should obtain this Inheritance. But I confine my Thoughts to the strict Noⁿ of the Word, a *Meetness* or Fitness for the heavenly Glory, as the gracious Operation of the holy Spirit, by which we are made capable of, and prepared for the Enjoyment of this Inheritance.

And whereas the Apostle speaketh of our *being made meet* for this Inheritance, it is evidently implied, that time was when we were *unmeet*, yea, incapable of this Felicity: And so the Truth is, That all Men in the natural and unconverted State are unfit for Heaven, and incapable of entring into Heaven, or of being happy if they were there. From whence it appeareth evident, this *being made meet* denoteth a great Alteration of our State, and a mighty Change in our very Persons: *Old Things are past away, behold all Things are become new* (a).

1. There must be a *relative* Change, or Alteration of our State and Condition, and Relation. We must be justify'd and adopted. We must, I say, be *justify'd*, and that *freely by the Grace of God, through that Redemption which is in Christ Jesus, and through Faith in his Blood* (b); because till then we are under Condemnation, we are *condemned already*, and the *Wrath of God abideth on us*, and we *shall not see Life*. (c) But *being justified by Grace, we are made Heirs according to the Hope of eternal Life* (d). We must also be *adopted*. For the heavenly Glory is the Inheritance only of Children; and we are *by Nature the Children of Wrath* (e); if Children then

(a) 2 Cor. 5. 17. (b) Rom. 3. 24, 25. (c) Joh. 3. 18, 36.
(d) Titus 3. 7. (e) Eph. 2. 3.

Heirs (a), but not else. In a Word, we must, as the Apostle speaketh in the Words immediately after my Text, be *delivered from the Power of Darknes,* and *translated into the Kingdom of God's dear Son*, which includeth not only what I called a *relative Change*, but also;

2. A *real Change* and *Alteration* in our Persons, in the very Frame and Temper of our Minds; and consequently in the Course and Tenour of our Lives. And therefore, as the happy Result of this blessed Alteration, through the Operation and Influence of the Holy Spirit, there is both an habitual and actual Meetness for the heavenly Glory. I say,

1. There is an *habitual Meetness*, as the Effect of the Grace of God, and Work of his Spirit in our *effectual Calling*, and *whom he called, them he also justify'd (b)*. This great thing is express'd several Ways in Scripture, *i. e.* by our *Regeneration* or *new Birth*, or *being born of God (c)*, and *being born again*. By a *new Creation*, or *being created in Christ Jesus*, and becoming *new Creatures*. By being *converted* and *turned from Sin and Satan unto God (d)*; which includeth in it *Repentance from dead Works*, and *Reformation of Life*, or the bringing forth *Fruits meet for Repentance (e)*. The blessed Effects of this gracious Operation of God in the Soul is this, that we are not only *Partakers of a divine Likeness*, being *created after God in Righteousness and true Holiness (f)*, but a *divine Nature* also (g); and have what the Apostle calleth the *Seed of God* abiding in us (h), and have put on the *new Man*, the Parts (or as it were the Members) of which are such gracious Dispositions, as Faith, and Hope, and Love, and the like.

(a) Rom. 8. 17. (b) Rom. 8. 30. (c) 1 Joh. 3. 9. (d) Joh. 3. 3. (e) Ephes. 2. 10. 2 Cor. 5. 7. (f) Acts 26. 18. (g) Heb. 6. 1. (h) Mat. 3. 8.

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2. There is also an *actual* Meetness for Heaven, which we should be desirous of, and endeavouring after. For tho' it is true, if we should be taken out of this World as soon as we are *habitually* prepar'd, being *effectually* called and *justify'd*, we shall also be *glorify'd* (a); yet in order to a more abundant Entrance being administred unto us into the everlasting Kingdom of our Lord and Saviour, we should have an *actual* Meetness for it; such as is gradual, or obtain'd by degrees: And there is much to be wrought in us, and done by us; yea, and to be endured by us also in order thereto. e. g.

We must grow and increase in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ (b); adding to our Faith Virtue; and to Virtue Knowledge; and to Knowledge Temperance; and to Temperance Patience; and to Patience Godliness; and to Godliness Brotherly Kindness; and to Brotherly Kindness Charity. (c) Again, we must persevere in Grace; not only must these things be in us and abound, but we must persevere therein: we must be *steadfast and unmoveable* (d); and endure to the End. Again, we should be progressive in Holiness, cleansing ourselves from all Filthiness of Flesh and Spirit; and *perfecting Holiness* in the fear of God (e). Again, we should be *thoroughly furnished unto all good Works* (f); always abounding in the Work of the Lord: And we must *finish* the Work that is given us to do, *working out* our Salvation with Fear and Trembling (g). Patience also must have its perfect Work; for we must bear the Will of God with Patience, as well as do the Will of God with Diligence. Again, we must be more and more wean'd from this World, and

(a) Rom. 8. 30. (b) 2 Pet. 3. 18. (c) 1 Pet. 1. 5, 6. (d) 1 Cor. 15. 58. (e) 2 Cor. 7. 1. (f) 2 Tim. 3. 17. (g) Phil. 2. 12.

earnestly

earnestly groaning, or desiring to be clothed upon with our House which is from Heaven (a); in order to which our Evidences should be clear, that we may know, that if our Earthly House of this Tabernacle were dissolv'd, we have a Building of God, an House not made with Hands, eternal in the Heavens (b); and our Faith must be strong, that we may die in Faith, as the Patriarchs did (c); and our Hopes be lively, concerning this Inheritance, which is incorruptible and undefiled, and which fadeth not away, and is reserv'd in Heaven for us.

3. I am next to shew you how it appeareth to be a just Reason of Thanksgiving to God, to be made meet for this heavenly Glory. And there are two Considerations will make this very evident, viz.

1. That God is the Author of this Benefit or Blessing: Every good Gift, and perfect Gift is from above, and cometh down from the Father of Lights; and this in a most special Manner. If any one is made meet for Heaven, we may say to him in the Words of the Apostle; (e) *Who maketh thee to differ from another, that is uncapable of the future Blessedness? who maketh thee now to differ from what thou thy self wast formerly? And what hast thou, that thou hast not receiv'd, and that as a free Gift also? Must we not say with the same blessed Apostle (f)? By the Grace of God, I am what I am? How emphatical are his Words, when speaking of this very Matter, I am speaking to, he saith: (g) Now he that hath wrought us to the self same Thing is God: It is certain if ever we work out our Salvation, it is because God worketh in us to will and to do of his good Pleasure (h). For in this Case it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy (i); whatever the Patrons or Advocates for*

(a) 2 Cor. 5. 2. (b) 2 Cor. 5. 1. (c) Heb. 11. 13. (d) James 1. 17. (e) 1 Cor. 4. 7. (f) 1 Cor. 15. 10. (g) 2 Cor. 5. 5. (h) Philip. 2. 12. (i) Rom. 9. 16.

Free-Will may think or say to the contrary. We are as unable by our own Strength, without the special Aids of divine Grace, to make ourselves meet for Heaven, as by any thing we can do or suffer to merit Heaven. If what hath been said, to shew what is imply'd in a Meekness for Heaven, be duly considered, that Man must be a great Stranger, not only to the Scriptures, but himself also, or have very proud Conceits of himself and his own Abilities, that will not own the Necessity of divine Grace to make him meet for the heavenly Inheritance. Seeing therefore the Work is Gods, God ought to have the Praise and Glory. God may please to use Means and Instruments, such as religious Education, and ministerial Instruction; his Ordinances and Providences; but still he must be own'd to be the Author, to whom therefore our Thanksgivings are justly due.

2. The Greatness and Excellency of the Benefit and Blessing bestowed is such, as sheweth it to be a just Reason of Thanksgiving to God. We are bound to be thankful for every Favour, and should not think any Favour small, that cometh from the great and gracious God, to such mean and unworthy Creatures as we are. But this Benefit hath several Properties, that shew it to be very great, and what calleth for great Thanksgiving. *e.g.*

1. This is a most *distinguishing* Favour; what is bestowed only on *some* of the Children of Men, and to *some few* only comparatively. It is a *little Flock*, to whom it is the Father's good Pleasure to give this Kingdom, (a) and consequently to prepare for the obtaining of it. Hear the Words of Judas, not Iscariot, Lord, *how is it, that thou wilt manifest thy self to us, and not unto the World* (b)?

(a) Luke 12. 32. (b) Joh. 14. 22.

3. This

2. This Blessing is a *sure Sign of God's eternal Love*. By this we may know that we are predestinated to the Adoption of Children, if we are blessed with this spiritual Blessing in Christ; and that we were chosen in him before the Foundation of the World (a). It is evident God hath loved us with an everlasting Love, a Love that is from everlasting, and to everlasting, if with loving Kindness he hath drawn us (b) to himself, and fitted us for the Enjoyment of himself in Glory.

3. This is a certain *Security from everlasting Misery*; and as Sinners, we were liable to the Miseries of Hell; but if we are meet for Heaven, we are pass'd from Death to Life (c), and shall not come into Condemnation (d).

4. This is a *permanent Benefit*; it therefore exceedeth all temporal Blessings, which yet we ought to be thankful for. This Benefit is not like those which may be given with Anger, and taken away in Wrath; nor is it like these earthly Enjoyments, which we may be deprived of before we die, or must certainly leave behind us at Death; this we shall carry with us into another World, and enjoy the happy Fruits of it to all Eternity.

5. This is the *End of all God's Ordinances and Providences* as to us. This is what God intendeth by the Ordinances of his Grace, and Dispensations of Providence, to prepare us for that Glory, which he hath prepared for us. Therefore it is, that he hath appointed Sabbaths, his Word, and his Sacraments, and sendeth his Ministers; therefore doth he favour us with the Smiles of his Providence, and sometimes frown upon us, yea smite us with his Rod, that, by these his Methods with us, he may make us meet to be Partakers of the Inheritance of the Saints in Light.

(a) Ephes. 1. 3, 4, 5. (b) Jer. 31. 3. (c) 1 Joh. 3. 14. (d) Joh. 5. 24.

Lastly, This will afford strong Consolation in all the Troubles of Life, and in the Hour of Death. It will make Life comfortable, and Death to be safe and easy, yea joyful. This will banish our Fears, this will keep Trouble from our Hearts; this will be a reviving Cordial to our Souls, in the darkest Hour, and Times of deepest Distress. Upon the whole therefore, if this Benefit and Blessing be so excellent, and so it is beyond what I am able to express, it ought certainly to be esteemed a just Reason for Thanksgiving.

IV. It only remaineth to conclude with such Application, as is suitable to the Discourse it self, and the Occasion of it.

Many *Inferences* of Truth and Duty might be drawn from the Premises. *e. g.*

How much we are indebted to the Grace and Favour of God to provide such an Inheritance for his Children? Let us admire that the Great God, *of whom are all things, and by whom are all things*, should esteem this worthy of himself, or that *it became him to bring many Sons unto Glory* (a).

Again, How vast are our Obligations to the blessed Redeemer of the World, who hath purchased this Inheritance for us? That in order to this End he should do and suffer so much, and be at the Expence of his Blood. *O the Breadth, and Length, and Depth, and Height of this Love! It passeth Knowledge* (b).

Again, how dutifully should we carry it to the holy and blessed Spirit, whose Ministrations, gospel Ordinances, are discovering to us the future Blessedness, and calling us to this Kingdom and Glory? Moreover 'tis this good Spirit maketh those Ordinances effectual, by his Operations, and he him-

(a) Heb. 2. 10. (b) Ephes. 3. 18, 19.

self is in the Hearts of believers the *Earnest of this Inheritance* (a).

Again, how great is the Dignity and Felicity of the Children of God even at present, seeing they are Heirs of this Inheritance? *Now we are the Sons of God*, and tho' it doth not yet appear what we shall be (b), yet we know that all Gods Children are Heirs: And therefore consider

Again, how contented they should be in every Condition in this World, even tho' they possess little or nothing, but be poor in this World, seeing they are *Heirs of a Kingdom*. (c).

Again. How safely and confidently may the Children of God trust in him, that he will give them a good *Maintenance* here, for whom he hath provided so great an *Inheritance* hereafter?

Such may boldly say, *The Lord is my Helper*, and I will not fear what Man shall do unto me (d).

In a Word, How ought we to walk worthy of the *Vocation* wherewith we are called (e), yea, worthy of God, who hath called us unto his Kingdom and Glory (f)? Remembring that as he hath called unto his Glory hereafter, so also unto *Virtue* here (g), and that our *Conversation* ought to be as *becometh the Gospel of Christ* (h).

But the principal Application, I would make, is by way of Exhortation.

1. To all Sorts of Persons in general, That they would very strictly examine themselves, and make Enquiry after this thing, whether they are *made meet to be Partakers of the Inheritance of the Saints in Light*? A Question of much greater Importance cannot be brought to be decided before the Bar of Conscience. Would to God! that all those who read these Words would be persuaded to set about this grand

(a) Eph. 1. 14. (b) 1 Joh. 4. 2. (c) James 2. 5. (d) Heb. 13. 6. (e) Eph. 4. 1. (f) 1 Theff. 2. 12. (g) 1 Pet. 1. 3. (h) Phil. 1. 27.

Enquiry in good earnest, and not always suffer this Matter to hang in doubtful Suspense, whether Heaven or Hell is like to be their Portion for ever. I suppose, my Reader doth believe there is a Heaven, and hath some sort of Hopes or Wishes to go thither when he dieth, which perhaps may be very soon, and I hope he doth not only wish for Heaven, merely because otherwise he must go to Hell; and seeing there is no middle State, and that he must go either to Heaven or Hell, of the two he had rather go to Heaven, yet *knows* little or nothing what is to be enjoyed there, and by Consequence *desireth* little or nothing that is there. However, let this be deeply imprinted on your Minds, that without a *Meetness* for Heaven, there is both a moral Impossibility, and a natural Incapacity in you to be happy.

[1.] I say there is a *moral Impossibility*, you should ever enter into Heaven, and be happy there. By which I do not mean, it is unlikely or improbable only, for it is most certain, yea cannot be otherwise, because of the peremptory Ordination of God, That *without Holiness no Man shall see Lord* (a).

[2.] There is a *natural Incapacity* in such to be happy. If we should suppose it possible that, in Contradiction to the Will and Word of God, an unholy Man, habitually unfit for Heaven, could ever enter there, he would not be capable of enjoying any happiness there. What an uneasy thing would it be to such an one who is a Stranger, yea an Enemy to Holiness to be in that *Holy Place*, with a *Holy God*, and *Holy Angels*, and *Holy Souls*, where there is nothing but perfect Holiness; sooner may a Brute take Pleasure in Society with reasonable Creatures; as soon may one that is totally deaf or blind take delight in Sounds or Colours,

(a) Heb. 12. 14.

than a Man, that is unfit for Heaven, be happy tho' he were in Heaven.

Be perswaded therefore narrowly to examine this Matter. What Evidence can you give that you are in a justified and adopted State and Condition ? because you find good Proof of a *real Change* in your Heart and Life ; that you are indeed new Creatures ; that old things are passed away, and behold all things are become new.

2. My next Exhortation is unto those, who by the Grace of God are indeed made meet to be Partakers of the Inheritance of the Saints in Light, that they would give Thanks unto God. Such should be careful to obtain a more actual Meetness than yet they have ; and I might insist on this ; but my Text points out this great Duty as belonging to them, *viz.* Thankfulness unto God. And that Thanksgiving which is your Duty, ought to be *sincere* and from the very Heart ; and also it should be very *great*, in some proportion to the greatness of the Benefit you give Thanks for ; it should always be *humble*, and Pride must not mingle it self with your Praises ; and lastly, it should be *real* and not verbal only, not only the *Fruit of your Lips*, but in a well-order'd Conversation. We should speak the Praises, and live to the Praises of our God.

In Order to this, such *Directions* as follow might be enlarged on, namely, We should endeavour to make it most evident to our selves that we are Partakers of this great Benefit, and when it doth appear we are made meet for the heavenly Glory, we should be often meditating upon it ; how *great*, how *sure*, how *near* it is. Again, We should carefully avoid imbibing those false Notions concerning Man's *Free-will*, and natural Power to make himself meet for Heaven, which tend to rob God of the Glory and Honour which is his due. Last-

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ly, it may be greatly helpful to some, in order to their Thankfulness, to reflect upon some remarkable Circumstances, or Means of their great Change, by which they were at first made meet for Heaven. Where was I when God called me? What was I then doing? How kind was the Providence of God in ordering my Birth of religious Parents, or casting my Lot in a religious Family, or bringing me under some Soul-searching, Heart-awakening Ministry? How happy to me was this or that Affliction, which brought me to Consideration?

To conclude this Part of the Application, if it were needful after what has been said to shew how justly reasonable this Duty is, I am persuading to, it were easy to enlarge on such further *Motives* as these:

A thankful Temper and Behaviour is most suitable to the Constitution of the Gospel, as well as to your happy Condition, and will be greatly for the Credit of Religion.

Again, This will be a living Spring of Holy Obedience in the whole Course of your Lives, and make the Work of the Lord upon your Hands to go on pleasantly.

Again, This will be an excellent Means to prevent that sort of *Carefulness* about this World, that is many times our Sin and our Burden, and will suppress repining and murmuring Thoughts at divine Providence.

Finally, This will be an admirable Remedy against excessive Sorrow, and a great Support and Comfort under all the Calamities, Disappointments, and Losses in this Life. Particularly in case God shall take away the Delight of our Eyes with a Stroke, and remove them into another World, that were truly and deservedly most dear to us, concerning whom we had also good Reason to believe, they were made meet for the Heavenly

venly Glory, and, by Consequence, are at Death receiv'd into it. For when we are inclined to mourn and lament their Departure out of this sinful and sorrowful World, let us think on the Congratulations of those Saints in Light, with which they are entertained, whom we mourn for, upon their Arrival safely into their World of Joy, and also their Freedom from all the Pains, and Sorrows, and Snares, and Temptations they met with in their way thither.

This is and ought to be, not only the Support, but the Comfort, and even Rejoicing of the pious Parents and other Relations of Mrs. *MARY DOLINS*, lately deceased.

The CHARACTER.



HEY that have known my Custom on funeral Occasions may have observ'd my Backwardness to give Characters of the Dead ; I think it is best to be sparing of our Praises, unless in some special Cases (like that which now is offer'd) when the mentioning what was truly commendable in them that are departed, manifestly tendeth to the Glory of God, and the good of them that survive : In what I shall say of her that is gone to Rest, I shall have a strict Regard to Truth, publishing nothing but what I know from my own Observation, or what I have from them, *Who dare not lye even for God.* And tho' more might be said of Her than what is here written, yet I doubt not it will appear from what followeth.

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First, that she was truly amiable and imitable in her Life ; and if that had been prolong'd, there is the greatest Reason to conclude it would have been an Ornament to Religion, and a great Blessing unto many. For what might not be expected from one of her Condition in the World, and in a fair Prospect of further Advancement, favoured by Divine Providence with a *natural good Capacity* and Understanding, and having an eager Thirst after useful Knowledge? She was desirous to be much in the Company of those that were older and wiser than her self, and especially of such as were serious and experienc'd Christians ; Lamenting sometimes, that common Conversation was not more to the *use of edifying*.

She had a *good Judgment* above many, to discern between things that differ, and a *tenacious Memory* above most I have known, to retain what she had heard or observ'd.

Her natural *Temper* was serious and something reserv'd, especially before Strangers, yet free from Melancholy, or the least Moroseness ; and there-upon her *Behaviour* was void of Levity, yet very genteel and courteous towards all, respectful to her Superiours, and affable to Inferiours.

She was endowed with many moral and social Virtues : Her *Modesty*, that great Ornament of Youth, and of her Sex, was very remarkable : To this was joyned great *Humility* ; for she prided not her-self in what she either enjoyed, or might expect of the Things of this World, nor boasted of the spiritual Gifts and Graces of her Mind : Gaiety in Apparel, and Nicety in Dress was what she rather had a Dislike unto, than an Affection for, and was averse to spending much Time in adorning her Body, especially on the Lords-Day.

She had such a Love and Regard to *Truth*, that her nearest Relations cannot remember her ever to have

have been guilty of a wilful Lye ; but on the contrary, hated Dissimulation, and Equivocations, and such false Turns, as sometimes are prejudicial to Truth.

She was not only strictly *just and honest*, and one that might be safely trusted and confided in, being never known to have taken any Thing that was not her own, or was not allow'd her ; but was also very *Charitably* dispos'd ; not only giving with great Delight what was put into her Hands sometimes for good uses, but also parting freely and liberally out of what was given her, as the Tokens of Love and Kindness of her Relations, to supply the Wants of the Neceffitous and Distressed : she was not so desirous of Money to be given her, as of good Books, which she took Pleasure in reading, and was sometimes conversant with even in the Time of her dressing.

In several Instances she gave good Proofs, that had she liv'd, that Part of the virtuous Woman's Character would have belong'd of Right to her, *She looketh well to the Ways of her Household, and eateth not the Bread of Idleness.*

I'll conclude this Part of her Character, with that which was eminently observable in her, and is *well pleasing to the Lord*, and I hope will be carefully imitated by others ; I mean *Dutifulness to her Parents* : She was most tenderly and deservedly lov'd by them, and constantly manifested upon all Occasions the most affectionate, and respectful Regard to them. She knew very well whose Command it is, *Honour thy Father and thy Mother* ; and was careful not to displease, nor to grieve them in any Thing. They found they might safely admit her to great Freedom of Converse, even as if she had been a *Friend*, rather than a Child : And such was her Knowledge of her Duty, and so high her Esteem and Reverence for her Parents, that no

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Indecency, or Rudeness of Behaviour were consequent upon such an allow'd Familiarity.

Those Things gave well grounded Hopes, and a pleasant Prospect of eminent Usefulness in any future Relation, or Condition of Life, she might have been in, had she not been design'd (as Event now sheweth) for an early Removal to a better World. There were some Indications of this, not only by the Ripeness of her Understanding, and Graces, but by the Frailties of a weakly Body, which, doubtless, was wasting with a Consumption, for some considerable time before she died; tho' as her Soul ripened wonderfully, and apace for Glory towards her latter End, so the earthly House of her Tabernacle fell down, almost before her Friends and Relations apprehended any great and immediate Danger.

The *Second* general Account concerning her, is what I may mention without any Hesitation, and ought to be own'd and publish'd with particular Thankfulness, viz. she was made meet to be a *Partaker of the Inheritance of the Saints in Light*.

Very early, as well as constantly, did she evidence a great Awe and Reverence of God upon her Mind: she feared God *above many*, and that *from her Youth*, or rather her *Child-hood*; and spoke it with Comfort upon her Dying-bed, That she had given to God the *first* of her Days, and the *best* of her Strength.

As she was born within the Covenant, and was solemnly dedicated to God by holy Baptism; privileges she was greatly sensible of and thankful for; so she was early and carefully taught the Principles of the christian Religion, and *from a Child she knew the holy Scriptures, which are able to make us wise unto Salvation*. It was a great advantage to her, and what she often blessed God for, that she had learn-
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ed the Reverend Mr. Henry's *Scripture Catechism in the Method of the Assembly's*, which for several Years past she was able to repeat with the greatest Facility and Exactness of any that I have known. Here she learn'd the Principles of the christian Faith and Practice, expressed in proper Words, and digested after an admirable Method; and obtained a large Treasure of Scripture Knowledge, out of which she would continually bring forth things new and old.

Of such as she was, it may be said, they are *sanctified from the Womb*, nor is it to be expected, they should so plainly perceive, as others may, any particular and remarkable Time, or Circumstances, of that *real Change* I spake of, as necessary in Order to an *habitual* Meetness for the heavenly State and Glory. I do not mean that she needed not the Renovation of her Nature by the Operation of the divine Spirit, nor was ignorant, or insensible of *original Corruption*, as appeareth from frequent using with good Understanding, and that for some Years now past, a Prayer compos'd by the Rev. Mr. *Anthony William Boehm*, for a true Knowledge of *original Corruption*; which because I hope it may be of use to many others, as well as to her, I have added by way of Appendix

Before she was eight Years old, she was visited with the Measles, and her Life thought to be in Danger; upon which she express'd great Concern about her eternal State, and thought those about her shewed more Concern for her Body, than for her Soul, and desired that her nearest Relation (who was then from Home) might be sent for to instruct her, and pray with her, and would not be satisfied without having the Family Worship, usual on the Lord's-Day, perform'd in her Chamber; in which she not only devoutly joyned, but was from that Time easy and chearful.

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She was serious and devout in the daily Exercises of Religion in the Family, but did not think her self excused thereby from secret Prayer, and other Duties of Religion in the Closet, where she constantly retir'd twice in the Day, even under such Weakness, as many would think a justifiable Excuse, to neglect what they indeed have no love to. What pass'd there in private between God and her Soul, cannot be known by us; but one Secret she at last discover'd, *viz.* That when she had at any time taken, as she thought, too great a Freedom in innocent Diversions, she bewailed it upon her Knees. Besides praying to her heavenly Father thus in secret, and reading her Bible, she used to read other good Books, and particularly for some Months before her Death, she was much conversant with Mr. *Baxter's Dying Thoughts*.

It was her great Delight to attend upon publick Worship, *in Season and out of Season*. And she was an Example of Seriousness and Devotion in Prayer, and diligent Attention to the Word preached, being able to remember, and often to repeat, not only the Substance, but the several particular Heads, with much of the Enlargements of the Sermons she heard. It griev'd her to observe too many shew great Unconcernedness and Levity of Mind in the Worship of God.

She having found the Benefit of an early Knowledge of the Things of God, was desirous to instruct her younger Brother and Sister, and sometimes pray with them: And delighted to converse about religious Matters with her Brother, that was older than her self, as also with the Servants of the Family, and indeed with every Body, that would joyn in with such Discourse. For with those she was most intimate in converse, she was frequently speaking of something Spiritual, and Heavenly, repeating
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what she had read or heard, and expressing her admiring Thoughts of God's Wisdom, and Goodness in the Works of Creation and Redemption.

Some Months before her Death perceiving great Pain and Uneasiness, by Reason of her frequent Coughing, she express'd her self once to a Relation as if she feared God was angry with her, because of her Affliction; But being told that Afflictions are rather Signs of our Adoption, according to those Words of the Author to the *Hebrews*, chap. xii. 6, 7, 8. *Whom the Lord loveth, he chastneth, and scourgeth every Son whom he receiveth. If ye endure chastening, God dealeth with you as Sons: For what Son is he, whom the Father chastneth not? But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons.* She was hereupon well satisfied, and would often repeat those Lines of the xvith Psalm, in Dr. Patrick's Version:

With what I have, I'm pleas'd much,

With what I hope for more.

Her rejoycing was that of the Apostle, which she often express'd in his Words: *The Testimony of her Conscience, that in Simplicity and godly Sincerity she had her Conversation in this World.* And at other times would recite those Words in the cxxxixth Psalm:

Lord, since my Thoughts accuse me not

Of living in a false Disguise;

I'm less afraid to undergo

The Tryal of thy piercing Eyes.

This she expressed to a Relation to have been a great Comfort to her: That God accepted of her Sincerity, and willing Mind instead of Perfection: That he had not despised the Day of small Things: That Christ would not break the bruised Reed, nor quench the smoking Flax.

She

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She apprehended her own inward Decay, and spake more freely of her dying to others; than to her nearest Relations, being unwilling to grieve them: And when sometimes in her flattering Distemper [a Consumption] she had Revivings, and thought she might live longer, she would express her self to such Purpose as this: "This had been
 " a happy Illness to her; and that if it were not
 " unto Death, yet she doubted not it would be
 " unto the Glory of God." She would oftentimes, before her last Illness, express her Thankfulness to the All-wise God, that she had a weakly Constitution, not knowing what dangerous Snares and Temptations she might possibly by Means thereof have been freed from. Towards her latter End, She said, "She apprehended her Afflictions to be
 " the Corrections of a tender Father; and that
 " she could see his Love accompanying his Rod;
 " and that the Smiles of his Countenance were
 " better than Life: That he was her, reconciled
 " God in Christ."

She was greatly carried above the Love of Life, and the Fear of Death. She would say to them about her Dying-Bed to this effect: "I have all
 " this World can afford: I am happy in the Love
 " of my Relations, and sensible of it, and thankful for it. If Thousands would save my Life, I
 " know they would be freely parted with: But all
 " this is nothing in Comparison of the Love of
 " God, and the Hopes of enjoying him."

She told one that attended her in her Sickness, "She thought she should die, but she was not afraid of Death." Yet she wanted not a due Sense of the just Demerit of Sin, that she was guilty in the Sight of strict Justice, and of the vast Consequences of Dying, and express'd her self to that effect, particularly on the Lord's-Day before she

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died : To which a Relation replying in those Words of the Apostle, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God, who hath given us the Victory through our Lord Jesus Christ*: She immediately reply'd, "Ah! Thanks be to God, Thanks be to God, he hath given me the Victory." And when a Minister had pray'd with her, and earnestly desir'd that her Life might be spared and prolong'd, she said, "She wanted him rather to help her in praising God; for that was her Work now."

She said to her nearest Relation, she could not but think of that Expression of a Good Christian, "We must dye, before we can come to the Place I so much long to be in."

It was Matter of great Joy to her, when she thought of her being descended from Ancestors on both Sides, who for several Generations had been eminent for Religion, and that she was now going to them; but above all, that she was going to her blessed Redeemer and Lord, whom she believed in, and loved, *tho' unseen*. She was greatly sensible of the Grace of the Lord Jesus: She adored his infinite Perfections, as God, and as her God; and would often say, What Sweetness is there in those two Words, *My God?* and that to them that believe Christ is Precious, Precious indeed; and as the Mediator between God and Man. She adored also his great Condescension, and Kindness in suffering Death for Sinners, and declared her Acceptance of him as Prophet, Priest, and King, and rely'd on him as a merciful and faithful high Priest, and depended entirely on the gracious Assistances of the Holy Spirit of God. She told a near Relation that came to visit her, she had devoted herself to God through Christ, and that his Will

was hers, and that she was willing to take the Cross, as well as to have the Crown, and question'd not but he would Be her God to Death, and through Death unto Glory.

She was afraid of shewing any Impatience, and often prayed, and desired others to pray for her, that she might neither say, nor do any Thing that might offend God; and that Faith and Patience might hold out; and discover'd great Resignation to the Will of God. When one that was with her offer'd her common Diversion in Uneasiness, she reply'd, "You mistake me, my Mind is on my heavenly Father."

On her dying Bed, her natural Reservedness wore off, her Heart was enlarged, and her Tongue was loosed, so that she spake most freely to all that came near her, and in such a manner as was most affecting, and almost astonishing unto all. The Night before she dy'd, she said she was struck with Death, but was not afraid of it; and shew'd no Concern at her leaving the World, only that it would cause Grief of Heart, and Tears to flow from the Eyes of her Parents and other Relations. The last Words she was heard to speak were these, *Thy Will be done, thy will be done, O Jesus.* Thus she resign'd her Soul into the Hands of her Redeemer, and fell asleep in him.

The CONCLUSION.

NOW it may be supposed that those who read this will be ready to say, *Let me die the Death of the righteous, and let my latter End be like to her's, of whom this Account is here given:* And I hope many will endeavour to live, as she liv'd, and be induc'd thereto by her good Example: I would

would exhort such to be constant and earnest Supplicants to obtain that Grace, which is able to make them such as she *was*; yea, to be what she now is.

I hope also that Parents will be excited and encourag'd to use the same Diligence and Care in the Education of their Children, as was exercised towards her that is gone to Rest: What that was, may easily be guess'd at by those, who read what I have written, and a further Account thereof I am not allow'd to publish. One Thing however I can't forbear taking particular Notice of; we have here an eminent Instance of the Benefit of early Instruction, and the vast Advantage of Summaries of Religion by way of Catechisms, founded upon, and prov'd by the holy Scriptures.

And in a more particular Manner I would desire all young Persons, those especially that were well acquainted with her that is departed, seriously to lay to Heart what is here offer'd to their Consideration. We see that Death reigneth over all, young and old, rich and poor, good and bad: And as the Death of this young Lady, was the greatest Gain to her, my Desire is, it may be of Advantage to those that survive; that others would be Followers of her so far as she was a Follower of Christ, and of that which is good.

And give me Leave to say, the oldest, and most experienc'd Christians may learn something for their Imitation, if not to live, yet at least how to die.

As to her near and dear Relations, her Parents in particular, they should now dry up their Tears, or if they must still weep on, it should not be for her, but for themselves, who must yet continue in a way-faring, and war-faring State. If it be asked, and may they not mourn also for *their* Loss, I answer; I know that on many Accounts there is good Reason so to do; yet their Sorrow ought to be moderated by this Consideration; *their Loss* is

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her Gain : And therefore, in the Words of St. Paul, 1 Theff. iv. 13, 14. I would not have you ignorant, concerning them which are asleep, that ye sorrow not even as others, that have no Hope ; For if we believe that Jesus dy'd, and rose again, even so they also, which sleep in Jesus, will God bring with him.



A PRAYER for a true Knowledge of Original Corruption, compos'd by the Rev. Mr. Anthony Boehm, and Printed at the end of his Sermon concerning the Doctrine of Original Sin.



LMIGHTY God and most merciful Father ! 'Tis thy abounding Mercy that makes me approach Thee with an unfeigned Desire to love Thee. 'Tis by thy divine Light I begin to see my own Darkness, and 'tis thy heavenly Call that hath awakened me into a Sense of my forlorn Condition. Thou hast convey'd a glimmering Light into my Soul, which discovers to me the Crookedness, and Perverseness of my Will, the Blindness of my Understanding, the Rebellion of my Passions, the Defilement of my Imagination, the Pollutions of my Memory, the Vanity of my Reason, the Iniquity of my Members, the Conformity of my whole Body to the Courle of this World. How long have I been a Captive of Sin, a Servant of Corruption, a Child of Wrath, a Vineyard full of wild Grapes, an Enemy of my Redeemer ! And yet stupified to that Degree, as to be utterly insensible of my Danger, and hardned so far, as to delight in my very Shackles, and never to wish my Liberty. I Have quenched

thy good Motions, resisted thy Grace, grieved thy Spirit, shut my Eyes against the Light of thy Convictions, broke the Bands of thy Law, and cast away the Cords of thy Love. Lord, it is thy Grace, and the sacred blast of thy Spirit, that hath given me at last this knowledge of my fallen Condition in *Adam*, and this Desire to be restor'd by Faith in Christ. How much of my precious Time have I wasted in a State of carnal Security, and been without the Law, and the spiritual Sense thereof! But now since thy Law is come in its vital and penetrating Strength, Sin revives, and shews it self in it's reigning and condemning Power. Thy *Word* is a two edged Sword, before which must fall at last all the Weapons of those vain *excuses*, whereby the false Christian uses to frustrate the Operations of the good Spirit. Thou hast begun to make me feel not only the Vileness of Sin, but also the Provocations offer'd thereby to thy infinite goodness. And since thy *Law* hath now called forth, and stirred up that Seed of original Corruption, which before lurked undiscerned in my Breast: Be pleased to carry on the Work of Conversion so happily begun, that so, as Sin appears exceeding Sinful for condemning me, thy Grace may appear also exceeding helpful for saving me. What matters it, how vile I am, if thy Glory doth but rise in my Abasement, and thy Strength be made perfect in my Weakness. Alas! How far hath original Sin degraded me from that original Integrity, which is requir'd by thy Law, and which by the Grace of Creation was once confer'd upon me. Thy Law is holy and just, but my Nature is now unholy and carnal: Thy Law is pure and right, but my Nature degenerate and crooked: Thy Law is quick and lively, but my Nature dead in Trespasses and Sins, and thereby become an Abomination in thy Sight. Let therefore the

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Ministration of the Law work me into a true Brethren of Heart by the Knowledge of Sin, and then let the Ministration of the Gospel revive me by the Promise of Grace. Let the Law enter, that Sin may abound; but then let the Gospel step in too, that Grace may abound much more. Let the Law make me sensible of my Bondage to fear; but then let the Gospel influence me with the Spirit of Adoption to love. Let me hear in Spirit the thundring Menaces of the Law upon Mount Sinai, to terrify me; but then, let me hear also the calm and gentle Whispers of thy Spirit upon mount Zion, to comfort me. Let the strong Wind of thy Law break in pieces the Rock of my obstinate Will; but then, let also the still Voice of thy Grace restore unto me the Joy of thy Salvation, and make me a Sacrifice of Righteousness on the Altar of thy Love. *Amen.*

F I N I S.

